The Western Luminary.

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For the Western Luminary.

ON THE EVIDENCES OF THE CHRISTIAN RELIGION.

Man is a religious being. If we examine the histories of the different nations of the earth, we will find that they all have some kind of religious worship. Some indistinct idea of moral obligation, has some how or other obtained among every tribe and nation of our world. We might ask: To the history of what people shall we look, to find that this idea has not spread itself—through all ranks of men, in all ages and in all countries! We presume that the wit of man can point us to none. Shall we look to India, Hindostan, or any of that vast territory that stretches along the eastern shores of Asia, to find a people without any kind of worship? See their millions crushed before the red-wheel of Juggernaut. See the heavens darkened with the ascending smoke of burning widows. See their wretched inhabitants in mountain-heaps contaminating the river Ganges, and religious cruelty executed in a thousand describeless forms. And for what, we ask, is all this cruelty? Is it to gratify mere idle curiosity and glut their carnal desires? No. It is to appease divine wrath, and render heaven propitious, as they ignorantly suppose. Shall we look to the American savage, who knows little else than to roam the desert wild, in pursuit of its game? We see them sacrificing their little pittance to the Great Spirit, to obtain his protection and favor. Should we turn our attention to sable Africa we should find the same rites and ceremonies prevailing among her ill-fated wild-men.—Should our inquiries be directed to all ranks of the human species, from the wild-man of the forest, up to the man of civilization living in the splendors of magnificence; our inquiries would lead to the same result. All men, then, have some kind of religion. As to the claims that these different kinds of religion have to our reception, we do not *here* speak. The fact that we *here* wish to establish is that they do actually exist. And that they do, we presume no man of intelligence, and who is at all acquainted with the history of our world, will for a moment doubt.

But here an objector starts up, and says, "all these religions are false—are demoralizing, and have and are still entailing wretchedness, and degradation, and intellectual and moral darkness upon the human family." We admit the fact that many of them are. But does this prove that all religion is false? No. But just the opposite.—Falsehood implies that there is truth. False religions imply that there is a true one. Making truth a point, we term that falsehood which departs from it. There can be no counterfeit unless some genuine coin, no falsehood unless truth, no sin unless holiness; because counterfeit coin, falsehood and sin imply departures from some true standard. Therefore to talk of false religions is at once admitting the truth of some religion. For the sake of fixing this argument more fully in the readers mind, we will throw it into the form of a syllogism. All people have some kind of religion; false religions imply a true one: There are many false religions in the world: Therefore there is a true religion in the world. Then we see that there are not only religions in the world, but that there is a true one.—But it is again objected and said, that "there is such a diversity of opinion upon this subject, and every one believes his to be the true one; it would be impossible, at all events very difficult, to know who is right; it is therefore unimportant that we should bend our energies and powers of research upon a subject of this kind. We will therefore reject all." O what madness, what blind infatuation. Do we because there is counterfeit coin reject all, for fear we may have palmed upon us that which is not genuine? Do we because we have been deceived remain forever afterwards incredulous? Do we because our fellow men tell us things that are not true, determine to believe nothing that they may say? No. This would be branding us with extreme folly. If then we are so wise about the things of this world, and the follies of a life-time, why not be governed by the same principles in the investigation of a subject the most important that ever sounded in the ears of mortal man—a subject in which is involved our eternal interests. The importance of this subject challenges our investigation. If we refuse to bend our energies to investigate it here, we shall be dragged, however reluctant, by the hand of Omnipotence to the investigation at the bar of unbending rigor, and be dealt with accordingly.

The design and effects of a system of religion coming from God—the greatest and best of beings, must be the melioration of the condition of those to whom it is sent. If then the design and the effects of the Christian religion, be to render the condition of man more happy in this life, and to reveal to him his immortality in the world beyond, and to prepare him for spending his immortality in light; and no other have this effect; the christian religion must be heaven-born—must have sprung from the benevolent author of our being. If we advert to the different systems of religion which have obtained among men (the christian aside) we will find that they all fail of this grand object both in design and effect. All the systems of religion predicated upon the boasted reason of man, to the exclusion of revelation, have had the tendency to open the flood gates for every vice, and pour upon its unhappy votaries ignominy and disgrace, while destruction and blood-shed followed in their train. We have a striking proof of the effects of such a system in the History of France. It was when Infidelity and Deism shrouded that country in moral darkness that her dreadful revolution took place—a bloody monument of the consequences of a system of religion founded on the perverted and darkened reason of erring, sinning man. We might examine the effects of Paganism and Heathenism, which may literally be termed a school for high-handed cruelty, and they would be found to be the same in kind with Infidelity and Deism, only differing in degree. But what is the design and effects of the Christian system? Let us look for a moment at the pure bright streams of virtue and morality which run through all its precepts, and its design cannot be mistaken. What is the design of a system which teaches us to love with supreme affection, Him from whom all our blessing flow, and who is the author of our being, and on whom we are at every moment dependant! What is the design of a system which, while it teaches the high obligations we are under to God, also teaches us to love our fellow-men even as ourselves! Its design must be our happiness. It is almost unnecessary to say any thing about its effects, for the weakest and most prejudiced mind can see that its effects are to make men more honest, kind, benevolent and affectionate, and better qualified for the discharge of their positive and relative duties.—The bosom in which the influences of the Bible are felt, is the only one which can love God and man as it ought.

Every religion except the Christian falls in with the natural feelings of the human mind. Deism flatters the pride of men. It makes men sinfully proud of their noble intellect. It exalts the prejudiced reason of man, above all that is called God, and makes him put confidence in his own resources instead of submitting to the high authority of the Great God. Christianity up-roots all this which the proud heart of man arrogates to himself. The Impostor Mahomed not only taught his followers that it was their duty to gratify their appetites and passions here, but that their heaven should be sensual, and that those practices with which they were most delighted *here* should *there* be indulged to the desired extent.—The Christian links the affections which are sensual with those which are earthly and devilish. All these systems teach likewise a principle of honor which is alike false and dangerous. They teach to resent insults and injuries. Whilst the Redeemer of men taught to love our enemies; to bless them that curse us; to do good to them that hate us; and to pray for them which despitefully use and persecute us. While the one boasts of its thousands slain, the other has no higher object than to relieve the suffering.—What would be the effect provided either should become universal. The one would fill the world with turmoils literally endless. Whereas the other would establish a reign of peace. The one would change earth's sin-stained mountains into the elements of the second death—the other would transform them into the garden of the Lord, and cause them to echo and re-echo with the seraph song of praise. The one would sink earth's debased millions into the burning prison of the universe—the other would raise them from the dust, and elevate them to crowns and kingdoms in the holy world on high.—The one is as far inferior to the other as earth is to Heaven. The author of the one is as far below the author of the other, as hell's low sunk furnaces, is to heaven's high bright mountains.—The one has the Devil, the father of lies, for its author; the other the God of truth. We can see then the reason why the Christian religion has not long since wound its way into the hearts of all men universally. It is because it is opposed to it. And well might Paul say, "our Gospel is not after men."—We can also see that none but the hand of God could ever have rolled on the Gospel cause:—none but God can regenerate the hearts of men.

And I would just say, to all those who hold to any system of religion diverse from the Christian, that your "foundations rest upon the heaving sides of a burning mountain, through which in ten thousands of places it has broken out around you," and shortly the thin crust which upholds you will give way and let you drop into the furnace of eternal flame. God is rolling on his kingdom with undiminished energy to the consummation of its glory. No wisdom can devise, no arm can execute a plan that can in the least thwart the plans and purposes of the great God. He has been watching the affairs of his church with the most intense and sleepless interest ever since its first establishment on the earth. His church, like a stream, has been rolling on for ages; and though it has had to push its way through wide spreading forests and craggy mountains, it grows deeper and wider as it rolls, and soon it will heave its bright waves in millennial glory over our sin-ruined world.

PHILOS.

SHELBY

FEMALE ACADEMY.

THE Spring Session of the *Shelby Female Academy*, will commence on the 1st Monday in March.

JOHN WARD, *Principal.*

Lex. Feb. 17, 1829.

CHRISTIAN EFFORT.

The importance of an enlightened and vigorous effort in the cause of Christ.

Too long has the church slept under the preposterous belief, that God would convert the nations, without their co operation. So thought not the apostles, when they bore the cross of Christ into heathen countries, and breasted the storm, which the combined hatred of an apostate world raised against them. So thought not the reformers, when they girded on the panoply of heaven—unmasked the abominations of Antichrist—shook the Papal throne to its base—and bid an enslaved world behold once more the pure light of the Gospel.

To see more distinctly the importance of vigorous effort, we have only to *compare the present with the past,—contemplate the facilities which invite to effort,—and the dangers to be apprehended, if these efforts are not made.*

Fifty years since, and what but one dark unbroken cloud rested upon all the Pagan world? Where was found the fervent—the heaven piercing prayer—the self denying effort, for the salvation of benighted and perishing idolaters? But the thrilling command of a risen Saviour, has at length pierced the heart of here and there a pilgrim to Zion. Many a dark and Pagan region, surrounded by the munitions of a sanguinary despotism, has already been invaded. The strong holds of Paganism are crumbling. Systems of error venerable for their antiquity are abandoned and despised. The savage of the wilderness has been tamed—the Hottentot enlightened,—while the dark picture of human wretchedness has been brought to light, by researches made on heathen territories. We rejoice that we may witness the glorious results, which have attended these exertions in our own, and in foreign lands. It has been computed that no less than fifty thousand, within the last half century have been rescued from the darkness of Paganism. But by whom has all this been effected? It has mostly been accomplished by a few of the pious poor. Among all the enlightened christians in Christendom, not one out of fifty, has scarcely done any thing: and even among those who have professed to embark in the benevolent enterprises of the day, probably not one in five hundred has done to the extent of his ability. Since then we have witnessed such signal results, and that too from a mere fraction of Christendom, what might we not expect from an enlightened and vigorous effort by all the friends of the Redeemer? It requires no nice calculation to show that the moral power brought to bear upon the cause of Christ, may with perfect ease to God's people be increased an hundred fold.

The facilities also which now invite to effort are of the most encouraging character. Long have many of the Eastern nations been held in ignominious servitude by Pagan, Papal, and Mahomedan powers. But the golden age of these powers has long since passed by: and while we look forward with confidence to their downfall, we rejoice that we already behold the rapid wane of Mahomet's power; while Popery has long since received its death wound. We have only to glance our eye over the world, and we see that all the political revolutions for the last thirty years have been but so many preparatory steps for the triumphant spread of the Gospel. A spirit of free inquiry has gone forth through the nations, which no combination of human power can ever quench. There is a movement in the civilized world, which indicates the approach of some mighty moral revolution. The Press, that engine of intelligence, hitherto trammelled in some countries, is now bursting from its restraints. The tide of public feeling, in favour of humane sentiments is rapidly rising, and we trust will ere long sweep away the last relic of oppression and barbarity.

Among the encouragements which invite to effort, none deserves such prominence, as the success of those benevolent institutions, which have already become the glory of our age. These, like so many gushing springs, are destined, we believe, to water the parched deserts of our world, and clothe them in the verdure of Eden. The Church possesses an untold amount of moral power;—her means are adequate to the exigences of the age, and nothing but vigorous efforts are requisite to move the world. But it is no less important that our efforts should be *enlightened*, than that they be *vigorous*. In moving forward the engines of our holy artillery, we need the concentrated wisdom of those, who in Divine Providence are appointed to lead on "the embattled hosts of God's elect;" yea more, we need the unerring Spirit of truth to guide and sanctify every effort. Injudicious measures will prove weapons in the hands of a taunting world. The spies of the enemy with an eagle's eye scrutinize every effort, which is directed against the kingdom of darkness, and neither groundless insinuations, nor vile detraction are wanting to prostrate the labor and influence of the Lord's anointed. While we speak therefore of the means within reach of the Church, let us remember that the Enemy of all righteousness is far from being destitute of resources. In proportion as his influence is curtailed, so will be his madness to maintain his throne. The efforts of this mighty Prince proclaim that his empire will not be wrested from his grasp, without a desperate struggle.

There was never a time which so loudly called for effort,—a time so favorable to push the conquest of the Cross. Hence in relaxing effort, or acting merely on the defensive, we have reason to apprehend alarming consequences. Why then, at this auspicious and critical era, should we not rise at once to an unparalleled vigor of enterprise, the glorious results of which would issue in the splendors of millennial day.

To say nothing of Pagan and other darkened nations, we have only to regard the critical state of our own country, and we see the immeasurable importance of the effort here contemplated. I need not say that we have arrived at a crisis in the history of this Republic, on which is suspended our weal or wo!

"There is a tide in the affairs of men,
"Which taken at its flood leads on to fortune,
"Neglected, *all is lost.*"

The time has arrived and the momentous question will soon be decided. Shall the institutions of heaven be blotted out,—shall the bonds which bind man to his Maker be sundered,—and all the bright hopes of our country's glory be dashed forever? or shall the Church rise in the strength of God, and break through the mighty barrier of an *enslaving, corrupted, public sentiment? This is our only alternative* There is a spirit abroad in our land more threatening in its consequences, than the famine—the pestilence—and all the dread artillery of war;—a spirit which demands unlimited indulgence, which seeks to break down every thing that is holy, and would sweep from creation the last hope of a sinking world. What period in our country's history, has been more distinctly marked, with the struggling exertions of infidel and ungodly men, to pour contempt upon the laws of heaven—and to poison youthful minds with sentiments coined only in hearts vengeful and dark as their own? Our Infant Republic is in danger of becoming an infidel giant, at whose feet, all the arrows of truth shall fall powerless. What says fact upon this point? Let those clubs of infidelity, and other associations of the wicked, in our populous cities answer. In some parts of our country the grossest forms of wickedness prevail: and even in our own state a combination exists, which, if successful in its efforts, will sweep away the barriers of virtue, and bring our country to what infidel France once was—reeking in blood—and scathed by the blighting curse of an avenging God. Let the institutions of Jehovah be despised—his name profaned—his holy Sabbath, that mighty pillar in his moral kingdom, be prostrated, and our liberty is gone! Tyrants from afar may rejoice in our ruin—while over every valley and mountain in our land shall echo the dirge of our downfall. *I repeat it, the crisis has come,* when a *bold, decided, enlightened,* and *vigorous effort must be made,* lest this threatening tide, more dreadful than Vesuvius' lava, shall sweep its desolating flood across the loveliness of our heritage.

The glory of God demands this effort. When vice and irreligion are lifting their fearless heads, and with unblushing effrontery, sounding their shrill clarion, and waving their dark banner, shall the sentinels on Zion's watch-tower forbear to sound in deepest tones the trump of God,—and awake the slumbering armies of Israel? When against the cause of Christ is arrayed the malice of an ungrateful world; when infidelity with its watchful eye is prowling about the fold of Zion; let not the friends of Zion's King be slow to repel the enemy and guard the precious lambs of Jesus.

In view then of the results which never fail to attend enlightened and vigorous efforts;—in view of the facilities now afforded to establish the claims of heaven, or sow the seeds of impiety; in view also of the peculiar and trying crisis, which the history of this and other countries now exhibits, we believe the providence of God imperiously calls for a strenuous,—a mighty effort, such as the world has never witnessed. Let but the divine glory—and the deliverance of a world in bondage become the all-absorbing object—the concentrating point of holy enterprise; and then, in the bright vision of faith, *we behold the church triumphant—her enemies confounded.* Then with thrilling emotions, we anticipate a participation in that ceaseless anthem of the redeemed throng—when ours shall be the joy of those, who have contributed their influence in hastening this grand consummation.
—*Quarterly Register and Journal.*

How to accomplish great and difficult objects of benevolence.

A distinguished friend of Africa, when asked how it was possible to raise nearly two millions of slaves in the United States to the condition of christian freemen, replied—"This is the way; Let all the friends of the cause GO TO WORK, KEEP TO WORK, HOLD ON, AND NEVER GIVE UP."

FOLLY.—The reason that most people cast their eyes upon the follies of others is, that they may not have to perceive their own —*Art of Thinking.*

TO MINISTERS.

"Preach the word; be instant in season, *out of season.*"

Several years ago a vessel, which was blessed with a pious chaplain, and was bound to a distant part of the world, happened to be detained by contrary winds, over Sabbath, at the Isle of Wight. The chaplain improved the opportunity to preach to the inhabitants. His text was, "Be clothed with humility." Among his hearers was a thoughtless girl, who had come to show her fine dress, more than to be instructed. The sermon was the means of her conversion. Her name was Elizabeth Walbridge, the celebrated DAIRYMAN'S DAUGHTER, whose interesting history, drawn up by the late Rev. Legh Richmond, has been printed and translated in various languages, and circulated widely throughout the christian world with spiritual benefit to hundreds and thousands. What a reward is this for a single sermon preached "out of season?"

MEANS OF GROWTH IN GRACE

Perhaps there is no method by which we shall be able to obtain more distinct and satisfactory ideas on this subject, than by considering the analogy which exists between growth in grace and the natural growth of the human body, from infancy to mature age. Suppose, then, the inquiry to be made, By what means may an infant be most successfully preserved in health, and caused to grow to the full stature and strength of man? Every one upon reflection would answer,

1. That the first and principal thing requisite, must be a sufficient supply of wholesome and suitable nutriment. Now, the same thing is true in regard to the child of grace. He must receive, from time to time, spiritual food adapted to his state of advancement.

We learn that the *word of God* is the proper food of the spiritual man, and that the excellency of the word and its adaptation to nourish the soul, are owing to its exhibiting Jesus Christ, and him crucified, to the believer's faith. It is in every sense true, "that the just shall live by faith;" and the whole virtue and efficacy of faith is derived from its object

The means, therefore, to be used constantly, to promote growth in grace, is the reading and hearing of the word. There can be no growth in grace without the word, any more than of the body without food. Here we have the object of every pious affection, and the motive to every holy act. Faith rests on the word; the excellence and beauty which enkindle our love are found in the word of God, and no where else; and hope could not exist, were it not for the firm promises with which the Scriptures abound. The sacraments are also means of promoting the hidden life of the believer; especially, the Lord's supper is eminently calculated to nourish piety in the heart; but the sacraments would be useless without the word. Their import cannot be known, but as it is exhibited by the word.

But as food will not nourish unless it is digested, so the mere hearing or reading of the word, will not cause us to advance in the divine life, unless we diligently meditate on the truths brought to our knowledge. In order that truth should produce on the mind its full effect, it must not only be apprehended, but kept in the view of the mind, for a considerable time. Cursory thoughts of God and divine things make only a transient impression; but when, by devout meditation, these interesting objects are held up to view, the soul will perceive more and more of their beauty and importance, until often it will be completely absorbed in their contemplation; and such seasons of meditation are not only delightful, but leave a deep and salutary impression on the heart. And the more frequently such seasons occur, the more easy does it become to withdraw the soul from earth, and fix it on heavenly things; and our relish for this exercise will so increase that instead of feeling the duty to be a burden, we shall esteem it our highest privilege; so that it will sometimes require self denial to break off from our sacred meditations to attend on the performance of other duties. Christians who are much in the habit of meditation, under the guidance of the divine word, cannot but increase in grace; for, in this employment, every holy affection is enkindled;—we obtain nearer views of Christ and of heaven, and learn to feel that we are strangers and pilgrims on earth, and that our home and our treasure are above.

It is the unhappiness of most professors, that they are so much involved in worldly occupations, that they find no suitable time for divine meditation: but is not the importance of the end to be gained, sufficient to make it proper and reasonable to redeem time for this purpose? Would it not be expedient, in imitation of our Lord, often to rise "a great while before day," that we may, without interruption, enjoy the benefit of holy contemplation? The hour will arrive, when we shall be forced to relinquish the world, and then, when we look back, we shall certainly be of the opinion, that that time was best improved, which was spent with God, and in preparation for eternity.

And here, I would remark, that whole days occasionally devoted to prayer and meditation, especially when joined with fasting, have been found eminently serviceable in promoting growth in grace More progress is sometimes made in one such day of exclusive devotion to personal religion, than in weeks and months spent in the common way

2. Another thing considered essential to the promotion of bodily health and vigor, is exercise. And here also, the analogy between the natural and spiritual life is complete. Exercise is as necessary to the inner as to the outward man. If the principle of spiritual life be not frequently and vigorously exercised, it will necessarily be weak and sickly. Even if any particular grace be not excited and brought into action, there will be a corresponding defect in the Christian character. As, therefore, we perform many actions merely for the sake of exercising the body, so we should seek opportunities of giving exercise to every virtue of the Christian life. This object should be kept daily in view, and steadily pursued; and where there is proper vigilance, there can be no want of occasions for bringing into act, all holy dispositions. Every person we meet, every event which occurs, will furnish opportunity for some pious or benevolent exercise.

It has often been remarked, that benevolent affections are greatly strengthened by repeated exercise. The man who relieves the distressed, or supplies the wants of the poor, will be more ready to perform these works of mercy, after having done so a thousand times, than when first called upon to discharge that duty. It has sometimes been matter of surprise, that they who have already given most to forward public and benevolent objects, are always most prompt to contribute on any new occasion. But this is the natural and genuine effect of exercise He, whose benevolence is often exerted, will ever be found to delight in doing good; and, when he has money to spare, he will find no way of spending it so agreeable, as to make it instrumental in promoting some benevolent object And so strong may this feeling become, that it will be the most cogent motive to engage a man to put forth all his energy of mind and body, to procure the means of advancing the cause of religion.

But why need I dwell on this subject? for who is unacquainted with the power of habit? And what is habit, but a readiness and propensity to perform some action, induced by a repetition of that action? How great would be our moral improvement, if virtuous habits were as commonly cherished by exercise, as those which are vicious? But there are, also, habits of piety. A man may, by repeated exercise form the habit of devotion; he may form the habit of self-denial; of spiritual mindedness; of penitence; and, in short, of every good work.

But the neglect of exercising Christian virtues and dispositions has, on the other hand, a baleful tendency, and is altogether inconsistent with a growing state of piety.

If you would grow in grace, then, you must be an active Christian; but your activity must commence in right motives of heart. Many are active in external things, while secret ambition and vain glory are the principles which in them are increased by exercise. But let us "exercise ourselves unto godliness," and to every species of benevolence, and also in the mortification of the sin that dwells within us. Thus shall we grow in every grace, and glorify God by bearing much fruit, and every variety of good fruit. According to the affectionate and earnest exhortation of Paul to the Corinthian believers, let us "be steadfast, unmoveable, always abounding in the work of Lord."—*Dr. Alexander, in National Preacher.*

HENRY MARTYN.

Last sentences in the Journal of Henry Martyn.

"I sat in the orchard and thought with sweet comfort and peace of my God; in solitude—my company, my friend, and comfort. O when shall time give place to Eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth; none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more."

INTEGRITY.

Integrity is a great and commendable virtue. A man of integrity is a true man, a bold man, and a steady man; he is to be trusted and relied upon. No bribes can corrupt him, no fear daunt him; his word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most when he most needs him. His courage grows with danger, and conquers opposition by constancy. As he cannot be flattered or frighted into that he dislikes, so he hates flattery and temporising in others. He runs with truth, and not with the times—with right, and not with might.—*Penn's advice to his Children.*

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OUGHT CHURCHES TO SUPPORT THEIR SABBATH SCHOOLS?

Mr. Editor,

I shall not insult the understandings and benevolence of the readers of your useful paper, by telling them, at this late day, that Sabbath Schools are deserving of the patronage and support of every friend of the Redeemer. For the operations of this benevolent institution, have long since ceased to be an experiment. Its benign influences have been so profusely scattered over the world, chasing away its moral darkness like the mists of the morning before the newly arisen sun, and cheering and gladdening wherever they approached, that even the once skeptical and stout opposer of its triumphant march, is now glad to hide his head in shame. The marked seal of Heaven has long since been affixed to it, and it is now borne triumphantly along, superior to all opposition, by the untiring efforts and fervent prayers of the excellent of the earth.

Indeed this most excellent institution for implanting the seeds of piety and virtue in the youthful minds of those who are destined very soon to occupy a most interesting attitude in relation to the Church of the Redeemer, seems to have become almost a necessary appendage to the Sanctuary of the Most High.

But, Mr. Editor, while all christians acknowledge, with thankfulness to the Almighty, the blessed effects they are daily witnessing from the efforts of those who labour in this vineyard, are there not some whose feelings prompt them no further! Are there not some who do little or nothing towards keeping this great moral engine in vigorous operation? It is a fact, well known by all who are even partially acquainted with the subject, that Sabbath Schools cannot be supported without some pecuniary aid. And more especially now, since the introduction of the valuable improvement of having Libraries for the use of the children. And to whom shall these schools look for support, if not to the respective congregations where they are located! Is it not unreasonable to permit the burden of its support to devolve on the Teachers! Surely it is not to be desired by the christian public, that those who have thus generously planted themselves as pillars for the support of the great Sabbath School edifice, making the sacrifices and enduring the self denials attendant on their station, should be dispirited and crushed by having to provide also for its pecuniary support.

It is well known, Sir, that Sabbath Schools are principally composed of the children of the members of the congregations where they are situated. Now, no parent feels any hesitancy in providing books, &c. for his children in a common school, where he has also to pay for their tuition; why then should there be a backwardness here? But, Sir, I am inclined to think, that the evil lies not so much in the disinclination of the respective congregations to contribute, as in their ignorance of the real wants of the Schools. Then let Teachers do their duty. Let them make the wants of their School known, and trust in that God who has hitherto so benignly smiled upon Sabbath School efforts, to crown theirs with success. C.

[COMMUNICATED.]

The churches of Greenvile, Shoal Creek, and Bethel, of Bond County Illinois, being assembled together on the fourth Thursday of January 1829, to sanctify a fast recommended by the General Assembly of the Presbyterian Church, with reference to the subject of Intemperance, entered into the fol. lowing resolution:

We cordially approving the general object of the American Society for the promotion of Temperance, Resolve to use our influence and exertions in the promotion of said object.

[COMMUNICATED.]

God seems still to be carrying on his work of grace in some of our churches. There was a communion season last Sabbath day two weeks ago, at Hillsborough, Ohio. Several persons from Chilicothe attended the meeting; a very general solemnity prevailed among the people. Twenty were added to the church.

SABBATH MAILS.

In order that our readers may have a full view of the reasons urged in favor of the transportation of the mail on the Sabbath, we have in this paper published at length the Report of the Committee of the U. S. Senate on that subject. The Committee of the House of Representatives have made a Report somewhat different from that of the Senate. While they defend the expediency of transporting the mail on the Sabbath, they recommend the discontinuance of the practice of opening the mails and delivering letters at the Post-Offices where the mail arrives on that day.

The Postmaster General, in a letter to the Committee of the House on this subject says--"By the 11th section of the Post-Office law, every Postmaster is required, "at all reasonable hours *on every day of the week*, to deliver on demand, any letter, paper, or packet, to the person entitled, or authorised to receive the same." Before this law was enacted, no general instructions were given by the Department to deliver letters on the Sabbath; and if Congress, in pursuance of the strong expression made on this subject, shall think proper to repeal this section, I shall consider it my duty to rescind the instruction which has been given under it."

Should this course be taken by Congress much, very much, we think, will be gained by the Memorialists in favor of the observacne of God's holy day.

"The opening of the post-office on Sunday, (says the New-York Observer) excludes from the office of Postmaster all those religious men, whose conscientious scruples will not allow them to transact secular business on that day. And now, sir, what prevents the extension of this principle? If Congress may open the post-ofices on Sunday, they may open the custom-houses, and then no strictly religious man can be a custom house officer.--They may go farther,—they may order the offices of all the departments of the government to be opened—they may even vote to continue their own sittings on Sunday, and when they have gone thus far, they will have excluded religious men from all share in legislation, and from all places of power and trust under the government. Infidels alone will be eligible to office, and when infidels shall fill all the high places in the land, what have the religious community to expect, but a repetition of those scenes of persecution and bloodshed, from which our fathers fled for refuge to these shores."

The Committee of the Senate, to whom this subject was referred, made the following

REPORT.

"That some respite is required from the ordinary vocations of life, is an established principle, sanctioned by the usages of all nations, whether Christian or Pagan. One day in seven has also been determined upon as the proportion of time, and in conformity with the wishes of the great majority of citizens of this country, the first day of the week, commonly called Sunday, has been set apart for that object. The principle has received the sanction of the national legislature, so far as to admit a suspension of all public business on that day except in cases of absolute necessity, or of great public utility. This principle, the committee would not wish to disturb. If kept within a legitimate sphere of action, no injury can result from its observance. It should, however, be kept in mind, that the proper object of government is, to protect all persons in the enjoyment of their religious, as well as civil rights, and not to determine for any, whether they shall esteem one day above another, or esteem all days alike holy.

We are aware, that a variety of sentiment, exists among the good citizens of this nation, on the subject of the Sabbath day; and our government is designed for the protection of one, as much as for another. The Jews, who, in this country are as free as Christians, and entitled to the same protection from the laws, derive their obligation to keep the Sabbath day from the 4th commandment of their decalogue, and in conformity with that injunction, pay religious homage to the seventh day of the week, which we call Saturday. One denomination of Christians among us, justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath, and observe the same day. There are also many Christians among us, who derive not their obligation to observe the Sabbath from the decalogue, but regard the Jewish Sabbath as abrogated. From the example of the Apostles of Christ, they have chosen the first day of the week, instead of that day set apart in the decalogue, for their religious devotions. --These have generally regarded the observance of the day as a devotional exercise, and would not more readily enforce it upon others, than they would enforce secret prayer or devout meditations. Urging the fact, that neither their Lord nor his disciples, though often censured by their accusers for a violation of the Sabbath, ever enjoined its observance, they regard it is a subject on which every person should be fully persuaded in his own mind, and not coerce others to act upon his persuasion. Many Christians again differ from these, professing to derive their obligation to observe the Sabbath from the fourth commandment of the Jewish decalogue, and bring the example of the Apostles, who appear to have held their public meetings for worship on the first day of the week, as authority for so far changing the decalogue, as to substitute that day for the seventh. The Jewish government was a theocracy, which enforced religious observances; and though the committee would hope that no portion of the citizens of our country could willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish us to watch carefully against its earliest indication.

With these different religious views, the committee are of opinion that Congress can not interfere. It is not the

legitimate province of the legislature to determine what religion is true, or what false. Our government is a civil, and not a religious institution. Our constitution recognizes in every person, the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant they are alike entitled to protection from the government, so long as they do not invade the rights of others.

The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated from a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear, in many instances, to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress, in their legislative capacity, adopt the sentiment, it would establish the principle, that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision in a religious controversy; and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered, but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the Divine Law. It is a right reserved to each citizen, and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions.

Extensive religious combinations, to effect a political object, are, in the opinion of the committee, always dangerous. This first effort of the kind, calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended, that the future measures of government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

Under the present regulations of the Post Office Department, the rights of conscience are not invaded. Every agent enters voluntarily, and it is presumed conscientiously, into the discharge of his duties, without intermeddling with the conscience of another. Post offices are so regulated, as that but a small proportion of the first day of the week is required to be occupied in official business. In the transportation of the mail on that day, no one agent is employed many hours. Religious persons enter into the business without violating their own consciences, or imposing any restraints upon others. Passengers in the mail stages are free to rest during the first day of the week, or to pursue their journey at their own pleasure.—While the mail is transported on Saturday, the Jew and the Sabbatarian may abstain from any agency in carrying it, from conscientious scruples. While it is transported on the first day of the week, another class may abstain, from the same religious scruples. The obligation of government is the same to both of these classes; and the committee can discover no principle on which the claims of one should be more respected than those of the other; unless it should be admitted that the consciences of the minority are less sacred than those of the majority.

It is the opinion of the committee, that the subject should be regarded simply as a question of expediency, irrespective of its religious bearing. In this light it has hitherto been considered. Congress has never legislated upon the subject. It rests, as it ever has done, in the legal discretion of the Postmaster General, under repeated refusals of Congress to discontinue the Sabbath mails. His knowledge and judgment in all the concerns of that department will not be questioned. His intense labors and assiduity have resulted in the highest improvement of every branch of his department. It is practised only on the great leading mail routes, and such others as are necessary to maintain their connexions. To prevent this, would, in the opinion of the committee, be productive of immense injury, both in its commercial, political, and in its moral bearings.

The various departments of government require, frequently in peace, always in war, the speediest intercourse with the remotest parts of the country; and one important object of the mail establishment is, to furnish the greatest and most economical facilities for such intercourse. The delay of the mails one day in seven, would require the employment of special expresses, at great expense, and sometimes with great uncertainty.

The commercial, manufacturing, and agricultural interests of our country are so intimately connected, as to require a constant and the most expeditious correspondence betwixt all our sea ports, and betwixt them and the most interior settlements. The delay of the mails during the Sunday, would give occasion to the employment of private expresses, to such an amount, that probably ten riders would be employed where one mail stage is now running on that day, thus diverting the revenue of that department into another channel, and sinking the establishment into a state of pusillanimity incompatible with the dignity of the government of which it is a department.

Passengers in the mail stages, if the mails are not permitted to proceed on Sunday, will be expected to spend that day at a tavern upon the road generally under circumstances not friendly to devotion, and at an expense which many are but poorly able to encounter. To obviate these difficulties, many will employ extra carriages for their conveyance, and become the bearers of correspondence, as more expeditious than the mail. The stage proprietors will themselves often furnish the travellers with those means of conveyance; so that the effect will ultimately be only to stop the mail, while the vehicle which conveys it will continue, and its passengers become the special messengers for conveying a considerable proportion of what would otherwise constitute the contents of the mail.

Nor can the committee discover where the system could consistently end. If the observance of a holyday becomes incorporated in our institutions, shall we not forbid the movement of an army; prohibit an assault in time of war; and lay an injunction upon our naval officers to lie in the wind while upon the ocean on that day? Consistency would seem to require it. Nor is it certain that we should stop here. If the principle is once established, that religion or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for the worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity. It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the constitution, which regards the general government in no other light than that of a civil institution, wholly destitute of religious authority.

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the Divine prerogative in this country, which has been the desolating scourge to the fairest portions of the world. Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence—by Christian meekness—by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant—to relieve the widow and the orphan—to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example: government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. Their moral influence will then do infinitely more to advance the true interests of religion, than any measures which they may call on Congress to enact.

The petitioners do not complain of any infringement upon their own rights. They enjoy all that Christians ought to ask at the hand of any government—protection from all molestation in the exercise of their religious sentiments.

AMERICAN COLONIZATION SOCIETY.

Extract from a letter from a gentleman in Norfolk Va.

NORFOLK, Jan. 26th, 1829.

"I have received up to this time, about one hundred and fifty five emigrants. Amongst them are several well educated school-masters. Also a valuable Presbyterian Minister and his family, and a Methodist and Baptist Preacher, of more than ordinary talents. Also, a number of valuable mechanics: carpenters, cabinet-makers, turners, blacksmiths, brick-makers, stone masons, a valuable machinist; a gun smith and brass founder, and a printer. Take them all together, I think them by far the most intelligent and discreet sort of people that the Society have ever sent out.—They are all on board, remarkably well accommodated, and very cheerful. They carry out with them a considerable amount of property in goods, household and agricultural implements, and as much provisions of their own, as will support them for at least six months to come: so that with very few exceptions, they will be of no expense to the Colony after their arrival. More than half of these people can read and write. One hundred of them can read.

BURMAN MISSION.

DEATH OF DR. PRICE.—Letters have been received at Boston from Mr. Judson, stating that Dr. Price (of the American Baptist Mission to Burmah) died at Ava, on the 12th of February last, of a pulmonary complaint. Mr. Judson says,—"Moung Hlay, the only native Christian at Ava, had previously left him for Rangoon, so that we have no means of becoming acquainted with the state of his mind. He had been making preparations to go to Bengal for a change of air, and for that purpose had an audience with the king on the 10th, and obtained permission for himself and his two children; so that it seems his death was rather sudden and unexpected." Mr. Judson's letter, which was written in May, mentions the baptism of *six* natives since the commencement of the year, and speaks of "about as many more" as hopeful Christians.—Mr. Boardman had established himself at Tavoy.—*N. Y. Obs.*

COMMONWEALTH'S NOTES.—On Friday last the President, Directors, &c. of the Bank of the Commonwealth, burnt *three hundred thousand dollars* of the notes of said Bank, agreeably to a resolution of the last session of the Legislature.—*Kentuckian.*

We are now informed that the statement we have made in relation to the *Hon. P. Thompson* having died of the wound received in a duel with *Robert Tripleth*, Esq. is not true. Mr. Thompson was severely wounded but is likely to recover.—*Olive Branch.*

MARRIED,

In Vicennes, Ia. on the 20th ult. by the Rev. Calvin Butler, Rev. SAMUEL R. ALEXANDER, to MISS NANCY ANN SCOTT, daughter of the late Rev. Samuel T. Scott.

SPEECH OF A STOCKBRIDGE INDIAN.

The following speech was delivered at a station on the *Fox river*, near Green-bay, to some missionaries, on their departure from the Station. We extract it from the *Western Recorder;* whose correspondent remarks, that, while speaking of the perishing condition of the Indians, the speaker was so affected as frequently to pause, to suppress his feelings, before he could proceed.—*Philadelphian.*

"My friends—You who are about to leave us. I have a word to say to you. When you come here we were glad—we felt rejoiced; and now you are going away, we feel sorry. We think we have been benefited by you. We have been in the wilderness a long time; some ten years; some six years; some less. We were like sheep without a shepherd—scattered in the wilderness, without a leader, or any one to go before us.

"About a hundred years ago, the white men, and our forefathers in New England, formed a chain of friendship; they gave to each other their hand—the hand of friendship. —This was temporal friendship; it has been kept good ever since; it has never been broken; has always been kept bright. Eighty three years ago, they formed another kind of friendship; this was spiritual friendship. The good people from England sent us God's word—the bible—that holy book, when we lived in Old Stockbridge, Massachusetts; and when we left there, and come to Stockbridge, New York, this friendship continued. They sent us a teacher—a spiritual father, to guide us, and tell us what to do. Here we enjoyed great many privileges—great many blessings; but we did not care about them; we made light of them; we despised them. But when we come away here, and God take all these from us—then we begin to think—we think about what we had lost; and then we begin to try again.—Sometimes I did not know what we should do. I thought this church would become extinct. I thought it would die. I remember when we lived in New Stockbridge, Dr. Backus, President of Hamilton College, come there: He preached to us: we were broken—in a poor state. I then thought we should be scattered and die. But he said this church must not become extinct; it must not die; it could not die. He said it would live. I could not believe it. I did not trust God enough. I feel that I was wrong—for he is able to keep us—for he has heard our prayers. When we had no one to teach us, we cried unto God, our heavenly Father; we prayed that he would send us one to guide us, to be our spiritual father; and he has answered our prayer. He sent us one last summer, and we were glad to see him; we rejoiced to take him by the hand; and we thanked our heavenly Father for it. He stayed with us some time; and we begin to do better. He then left us. Last spring he come back again—come to live with us; and a number of others with him. We were glad to see you all; we feel you have done us good; we have had many good meetings together since you come here; and we hope many of us are trying to do better now. But it seems the time has come when some of us must part.

"My Friends—I want to say one thing to you. If God spare your life, to go through that long and dangerous path, and you get home to your friends again, I want you should tell them how we live here, and what we are doing. Tell them, many of us poor Indians, here in this wilderness, live like the beasts; live like the brutes. They have no houses; hardly any clothes; go most naked; sometimes have nothing to eat; go hungry a long time. They are ignorant as the brutes. They have no God; no Christ; no bible; no Sabbath; no one to tell them about these things. Tell your friends, the door is open here; the door is wide open; and the fields are white; they are white to the harvest. Tell them, we can look all around us; to the north, and to the south; to the east, and to the west, and the fields are all white to the harvest; but the labourers are few. Tell them to come and help us; tell them to come and teach us. When you get home to your family and friends, we want you should pray for us. Tell them to pray for us, poor Indians, who live here in the wilderness. Tell them to pray the Lord would send us more teachers. We hope you will not forget us: We shall never forget you; we will pray for you. And may the Lord bless you. This is what I have to say."

THE AFFLICTED WIDOW.

In the neighbourhood where I live, there is a poor and pious widow of threescore years and ten. She has been the mother of nine children, and has drank deeply the cup of affliction. Her husband was addicted to the habits of intemperance, and not only drank deeply himself, but held the poisonous cup to the lips of his children, and formed in them that thirst, which continues with some of them to the present day.—About twelve or fourteen years ago the father was found frozen to death within sixty rods of his dwelling with a bottle of rum by his side. The eldest son after spending thirty years in the service of the monster, made a profession of religion, and promised to be a comfort to his aged mother. But so strong and inveterate were the habits he had formed, that he has several times wandered out of the way through strong drink; and pierced the heart of his poor mother with the keenest sorrow. The second son was addicted to the same vice. After leaving the place and residing in a neighbouring state for a number of years, from whence his mother heard but seldom, and those were tidings of grief, borne by others, (for he wrote not himself,) he was found dead in the water, whether by accident or design could not be ascertained. Her fourth son entered the army during the late war, and died, without her being able to learn the circumstances of his death. Her third son lives at a distance, and from him she has not heard for a long time, and indeed hardly knows whether he is still living. Her fifth son, once a promising professor, left home and resides in a distant part of the country, and she hears from him only by accident. He is become a slave to strong drink, and a source of grief and sorrow to her She longs to hear from him, and inquires after him with with the greatest anxiety, while all the intelligence she can get only aggravates her woe. Her daughters are all married and in low circumstances, but sustain a good character. Such I presume are the consequences of training up children in the paths of intemperance. Such I presume have often been the consequences of holding poison to the lips of children; and teaching them both by precept and example to be drunkards. Reader, these are facts; and if you are a husband and father, and wish to die a drunkard, and leave such a doleful inheritance to your widow and children, go and do likewise. Teach your children that rum is necessary to their comfort and health, and try to believe it, and make them believe it if you can. Persuade yourself that it is innocent and proper to drink temperately; and believe that you use it in this sense, and persevere in spite of all remonstrances, and you will probably die drunk yourself, if your children do not—*Chris. Mir.*

BETRAYING CHRIST.

Who is not horror struck at the the awful crime of Judas?—a crime which sealed his doom, and in view of which, well might it be said, "it had been better for that man had he never been born."

Sell Christ? What, sell Him who was the Benefactor of the world, and betray him to death? Truly, this was a crime, exclaims every one, well worthy of the judgment of a sin hating God. And what was the price? "Thirty pieces of silver." Small indeed, but the amount is of no consequence; the thing done is the crime, and the price whether great or small does not materially change the character of the act—and we will with one consent condemn the crime and the criminal.

Reader, it were well for the Church if none of its members had sold Christ for a less sum than thirty pieces of silver in 1828, and happy will it be for her if none shall sell Him at any price in 1829. Remember, His doctrince is, "Inasmuch as ye have done it unto one of the least of these my servants, ye have done it unto me."

Then whosever deserts the servants of Christ in time of their need, or whoever abandons His cause or declines to come up to its help in time of need, betrays Christ for the price—which such receive or reserve in the compromise.

I will tell you reader when you betrayed Christ last year. You sold Him when you compromised with your neighbour, and declined to act with His people in promoting the cause of intemperance. It is true you did not say much against this object, but you had spirits on hand, and must sell it or lose some 10, 30 or 100 pieces of silver, if you did not poison the souls of those, for whom Christ died, with this awful fire of hell.—*Roch. Obs.*

A PIOUS INNKEEPER.

Extract of a letter to the Secretary of the American Tract Society.

Some months since, I received from the American Tract Society, 3.000 pages of Tracts, for distribution among the destitute beyond the Allegheny mountains. I called at an Inn near Pittsburgh, and gave the landlord, who was pious, the Swearer's Prayer and four other Tracts, to be disposed of as he thought would be most useful. I travelled a considerable distance in Ohio; and on my return, called again on the pious landiord. He informed me, that, soon after I left him, a profane intemperate man in the neighbourhood came in, and with an oath called for brandy. "Sit down a moment," said the landiord, "and I will wait upon you." He then took up the Swearer's Prayer and read it to him in an audible and solemn tone of voice. The attention of the individual was arrested, he forgot his brandy, and wished to buy the Tract. It was given him. He was led to the Bible, his character was changed, and it is hoped he found the pearl of great price. He became anxious for his wicked companions; carried his Tract and read it to them, reasoned with them and

reproved them; and no less than five or six of them had not only ceased profaning the name of God, but had hopefully become the sincere followers of Christ.

ADVICE TO A PIOUS STUDENT.

A letter from the Rev. Saml Pearce.

Birmingham, Nov. 13, 1798.

My dear M———, I can only confess my regret at not replying to yours at a much earlier period, and assure you that the delay has been accidental and not designed. I feel the importance of your request for advice.

At present, the following rules appear of so much moment, that were I to resume a place in any literary establishment, I would religiously adopt them as the standard of my conduct. First, I would cultivate a spirit of habitual devotion. Warm piety connected with my studies, and especially at my entrance upon them, would not only assist me in forming a judgment on their respective importance, and secure the blessing of God upon them; but would so cement the religious feeling with the literary pursuit, as might abide with me for life. The habit of uniting these, being once formed, would, I hope, be never lost; and I am sure that, without this, I shall both pursue trivial and unworthy objects, and those that are worthy I shall pursue for a wrong end. Secondly, I would determine on a uniform submission to the instructions of my preceptor, and study those things which would give him pleasure. If he be not wiser than I am, for what purpose do I come under his care? I accepted the pecuniary help of the Society on condition of conforming to its will, and it is the Society's will that my tutor should govern me. My example will have influence: let me not, by a single act of disobedience, or by a word that implicates dissatisfaction, sow the seeds of discord in the bosoms of my companions.—Thirdly, I would pray and strive for the power of self-government, to form no plan, to utter not a word, to take no step under the mere influence of passion. Let my judgment be often asked, and let me always give it time to answer. Let me always guard against a light or trifling spirit; and particularly as I shall be amongst a number of youths, whose years will incline them to the same frailty —Fourthly, I would in all my weekly and daily pursuits observe the strictest order. Always let me act by a plan. Let every hour have its proper pursuit; from which let nothing, but a settled conviction that I can employ it to better advantage, ever cause me to deviate. Let me have fixed time for prayer, meditation, reading, languages, correspondence, recreation, sleep, &c.—Fifthly, I would not only assign to every hour its proper pursuit: but what I did, I would try to do it with all my might. The hours at such a place are precious beyond conception, till the student enters on life's busy scenes. Let me set the best of my class ever before me, and strive to be better than they. In humility and diligence, let me aim to be the first —Sixthly, I would particularly avoid a versatile habit. In all things I would persevere. Without this I may be a gaudy butterfly, but never, like the bee, will my hive bear examining. Whatever I take in hand, let me first be sure I understand it, then duly consider it, and if it be good, let me adopt and use it.

To these, my dear brother, let me add three or four things more minute, but which I am persuaded will help you much.—Guard against a large acquaintance while you are a student. Bristol friendship, while you sustain that character, will prove a vile thief, and rob you of many an invaluable hour. Get two or three of the students, whose piety you must approve, to meet for one hour in the week for experimental conversation and mutual prayer. I found this highly beneficial, though, strange to tell, by some we were persecuted for our practice!—Keep a dairy. Once a week, at farthest, call yourself to an account: what advances you have made in your different studies; in divinity, history, languages, natural philosophy, style, arrangement, and amidst all, do not forget to inquire, Am I more fit to serve and to enjoy God than I was last week? S. P.

SABBATH SCHOOLS.

Testimony of an Infidel in favor of Sabbath Schools.

Said an Infidel to a clergyman, in N. H. "Your Sabbath School is calculated to become a powerful thing—initiating little children into the mysteries of religion, you seem to take things by the fore-top. I should be as much afraid of your Sabbath school, as of Popery, were I not confident that when its influence becomes excessive, it will receive a check—and in this confidence I feel perfectly secure, so long as we have a republican government and an intelligent community. As soon as the influence of your Sabbath schools becomes bad, it will not remain concealed—no; it will be cut up and divided, and all your noise, and efforts for Sabbath schools will vanish into smoke." Now if those, who love the doctrines of the cross, were as vigilant to observe the influence gained over to the cause of their master, by taking things by the fore top, as the enemy are, what Christian would not give to the Sabbath school his daily efforts, and his unceasing prayers? Influence gained over, I said; no; it is actually acquired without defrauding any one. By bringing little children into the Sabbath school, and initiating them into the doctrines of our holy religion, the ground is actually taken possession of, before the adversary pretends to lay claims upon it;—even if the children do not become pious, at this early period, much is gained by preventing skepticism in after life. And while we would most devoutly pray that the prediction of the infidel may sooner prove true, than that the Sabbath school should ever be suffered to exert a bad influence, we will not cease to pray that the Spirit of that same Jesus, who loved little children when on earth, may even now enter the hearts of those in our Sabbath schools.

I AM.

"When the Lord speaks of himself with regard to his creatures, and especially his people, he saith, I AM. He doth not say I am their light, their life, their guide, their strength, or their tower, but only I am. He sets his hand, as it were, to a blank, that his people may write under it what they please, that is for their good. As if he had said, are they weak? I am strength. Are they in trouble? I am comfort. Are they poor? I am rich. Are they dying? I am life. Have they nothing? I am all things; I am justice and mercy; I am grace and goodness. I am glory, beauty, holiness, eminency, supereminency, perfection, all sufficiency, eternally Jehovah. I am whatsoever is suitable to their nature, or convenient for them in their several conditions. I am whatsoever is amiable in itself, or desirable to their souls. Whatsoever is pure and holy; whatsoever is great and pleasant; whatsoever is good and needful to make them happy, that I am. So that in short, God here represents himself unto us, as one universal God, and leaves us to make the application to ourselves, according to our several wants, capacities and desires; by saying only in general, I AM."—*R. D. C. Mag.*

THE REAL CHRISTIAN.

I must walk with God. In some way or other, whatever be my character or profession, I must acquire a habit of connecting every thing that passes in my house or affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God be must be acknowledged in them. If I go out of my house, or come into it, I must go out and come in as under the eye of God. If I am occupied in business all the day long, I must still have the glory of God in view. This is the language of the real Christian. *Cecil.*

SOLEMN THOUGHTS.

Let the voluptuous person say it out on his death bed what pleasure or profit doth there abide with him of all his former sinful delights. Let him tell if there remains any thing of them all, but that which he would gladly not have to remain —the sting of an accusing consicence, which is as lasting as the delight of sin was short and vanishing. Let the covetous and ambitious declare freely, even those of them who have prospered most in their pursuit of riches and honor, what ease all their titles or possessions do then help them to; whether their pains are the less because their chests are full, or their houses stately, or a multitude of servants and friends waiting on them with hat and knee. And if all these things cannot ease the body, how much less can they quiet the mind. And therefore is it not true, that all pains in these things, and the uneven ways into which they sometimes stept aside to serve those ends, and generally that all the ways of sin wherein they have wearied themselves, were vain rollings and tossings up and down, not tending to a certain haven of peace and happiness? It is a lamentable thing to be deluded a whole life time with a false dream. You that are going on in the common road of sin, although many, and possibly your own parents, have trodden it before you, and the greatest part of those you know are in it with you, and keep you company in it, be persuaded to stop a little, and ask yourselves what it is you seek, or expect in the end of it. Would it not grieve any boring man to work hard all the day, and have no wages to look for at night? It is even a greater loss to wear out our whole life, and in the evening of our days find nothing but anguish and vexation. Let us then think this, that so much of our life as is spent in the ways of sin, is all lost, fruitless, and vain conversation. —*Leighton.*

He that hath slight thoughts of sin, never had great thoughts of God.

In all worldly joys there is a secret wound.

They only are wise who are wise to salvation.

Time is short—and if your cross is heavy, you have not far to carry it.

Whoever hath Christ cannot be poor, whoever wants him cannot be rich.

Poetry.

FOR THE WESTERN LUMINARY.

Versified from a part of the 3d Chapter of St. Mark's Gospel.

The envious Scribes deny the Lord,
The reputation of a God:
"Devils," say they, "the means afford,
By which to spread his fame abroad;

"By Beelzebub of Devils Chief,
The power to cast out such is given;
His supernatural relief,
In league with Hell, opposes Heav'n."

But hear the blessed Saviour say,
'Satan's by no such means cast out;
If he against himself array,
His realm thereby is brought to naught.

"For when Hells' Kingdom 'gainst itself,
Divided stands in hostile rage;
No promise speaks on its behalf,
We read its fate on ruins page."

And O my God! hast thou not said,
When in this world of toil and pain,
A province 'gainst itself array'd,
Should naught but swift destruction gain.

Likewise a house divided thus,
Prosperity can never know,
But o'er such house a fearful curse,
In full fruition's tide shall flow.

But O my soul, with horror dread,
The sin against the Holy Ghost:
That sin would draw upon thy head,
The weight of God's avenging host.

Grant me, O Lord, thy lamp of grace,
To light me o'er life's darksome road;
And when I see thee face to face,
O bless, and make me like my God.

S. L.

Henderson, Ky. 1829.

MISCELLANY.

SOMETHING DONE FOR GOD.

She hath done what she could.—Mark xiv. 8.

Longing, intenseless longing to work the work of God, the heart grows sick in contemplation of the little we have done, turns restlessly to the right and to the left to see what we can do--looks back and finds nothing, looks forward and devises nothing. We are willing—we are not conscious of any reserves—determining to devote ourselves to God, to live for his service, and seek his glory. We resolve many things, and undertake many things—but useless, and worthless, and selfish prove they all—sin lays claim to them, and in blank despair, the spirit cries, "What shall I render to my God for all his benefits?" Others, perhaps, differently circumstanced and differently gifted, seem to us fully occupied in the desired service--seem waiting in active solicitude upon God, in their ministry, in their charities, in their families, in their running to and fro upon the earth, "And must I do nothing!"—O who that loves their Lord, but knows the impatient sadness of that thought! Our hearts, like them of old, reproach us with the waste of unfruitful feelings and desires abortive—"Of what use, of what use is this waste? Do something for God—do something for religion, 'She has done what she could.' It was a gracious word. Jesus was satisfied. It was little, and was useless; but he accepted it as enough, for it was all she had. How soothing and cheering is the inference to the spirit that would give, but finds it has nothing--that would be, but feels it is nothing. Let the lonely, the disabled, the dejected, take it to their comfort. One feeling sacrificed to his will—one desire foregone for his love--one passion subdued at his command--one idol broken at the Saviour's feet, is of more worth than all external labours. It is the spikenard very costly—bought hard of her that gives it, valued of him that takes—for he knows what she has parted from to bring it. More than Simon, when he spreads his feast--more than charity, when she unloads her purse. Thousands give much and keep their best--thousands yield much, and yet withhold their dearest. I will take to my Saviour the most precious that I have, and part from it freely at his word; and if it be no more than the sin I have cherished, the idol I have loved, the health, the activity, the name I have enjoyed, I part from it to him willingly and freely; I shall be satisfied that he accepts it, and surely he will say of me, 'She has done what she could.'"

MIAMI UNIVERSITY.

CIRCULAR.

Oxford, Ohio, Feb. 12th, 1829.

Almost every class of christians admits that some degree of literary attainment is necessary to a faithful and useful explanation of the word of God. The man who is to make the Bible his particular study for life, must have his mind cultivated so as to be able to examine for himself, not only that book in particular, but also a variety of other subjects intimately connected with its doctrines and history. And the man who is to teach others, must not only himself be taught, but he must be able to teach. He must have the faculty of throwing the knowledge he has acquired into a great variety of new forms, and of communicating his knowledge so as to suit every possible occasion. And this necessary character of mind must in all ordinary cases be acquired by some course of preparatory studies.

There are those who maintain, that he who is to preach the gospel, and who is to be set for the defence of the gospel, ought to be master of nearly the whole circle of literature and science -and they can muster up a vast number of arguments in favor of this position. They are all however over set by a plain matter of fact, viz: there have been, and there now are thousands of useful preachers of the gospel who never were thus qualified. It is farther stated, that there are numbers of young men of undoubted piety, and of good minds who might be introduced into the ministry with success, were a short and specific course of prepartory studies fixed upon, who could never be encouraged even to aim at the work were an extensive course in literature and science required. To meet the situation of such the following course, preparatory to entering upon the study of divinity, is respectfully proposed.

Suppose a young man understands English Grammar, common Arithmetic, Geography, and can read and parse the Ænied or Ceasar's commentaries—is of unquestionable piety, and has a good share of common sense, and is, moreover, 16 years of age—a three years course of study, might be thus:

First Year.

Greek Grammar, and Testament, Algebra, Elements of Geometry, and English Composition.

Second Year.

Hebrew Grammar and Hebrew Bible, Plain and Spherical Trigonometry, elements of ancient and modern History, and English Composition.

Third Year.

Hebrew and Greek continued, Rhetoric, Logic, Natural Philosophy, Astronomy, and English Composition.

It is in vain to expect that any man, let his piety and natural talents be what they may, can acquire the power of arranging and manufacturing thoughts, or even of retailing the thoughts of others, in a less time than a period of three years, and these spent too, in pretty close study. And the difficulties are generally increased, not diminished, if the individual is advanced in life. The course suggested is with respect to time within the reach of every man from 16 to 30 years of age, who has a mind worthy of cultivation. It is also a course of study substantially the same with that under which the fathers of the reformation were formed. These giants of men had their minds formed chiefly by a patient and thorough reading of the scriptures in the original languages.

It is believed that there are a considerable number of young men connected with different religious societies in the Miami country, who could now enter upon the studies of the first year, and some also who could enter upon the studies of the second and third.—We are the servants of the community, and it is our wish to make the Miami University a common good to all classes of men. Should therefore a sufficient number of young men properly qualified be collected together at the beginning of next session, arrangements can be easily made to give the plan proposed a full and fair trial.

Next session commences on the first Monday of May. R H. BISHOP.

GENERAL ASSEMBLY'S BOARD OF MISSIONS.

Rev E. S. Ely, D. D. having resigned the office of Corresponding Secretary and General Agent of the Board of Missions, notice is hereby given, that the Rev. *Joshua T. Russel* has been appointed in his place; and in future, all our Missionaries, Agents and others, having communications to make to the Board, are requested to address their letters to him, in Philadelphia.

G. W. Blight,
Sec'ry of the Ex. Com.

Jan. 30, 1829.

MANUAL LABOUR SYSTEM.

Two Literary Institutions (we learn from the Quarterly Register of the American Education Society) exist in Maine, which unite mental and manual labour in the education of their young men. In the *Christian School* at Dexter, every teacher and scholar is *required* by its Constitution to work at least four hours every day, in some employ suited to his health. The *Wesleyan Seminary* at Redfield, has a farm and mechanic work-shop connected with it, and many of the students pay the whole or part of the expense of their board and tuition, by labouring every afternoon.—*Philadelphian.*

THE CHEROKEES.

We have before noticed (says the Philadelphian) the progress of civilization among the Cherokees, and remarked the determination of the legislative authority of the nation, to preserve the morals of the people, by wholesome laws against the vices of the less barbarous state. The annexed resolution of the General Council (in the last Phœnix) is another item of proof to this point. It were devoutly to be wished that they could be permitted, in peace, to plant and rear their own vines and fig trees, that it may be proved whether "an Indian will be an Indian still," or prefer the cultivated field and "certain dwelling place" to the wilderness and the wigwam.

"Resolved, by the National Committee and Council, in General Council convened, That the law passed 8th Nov. 1822, forbidding gaming at cards, under certain penalties therein specified, be, and the same is hereby, so amended that, no person or persons shall be allowed to game at dice, roulette, or thimbles, under the same penalties as are prescribed therein for gaming at cards."

Horrible.—The city of Edinburgh had been much agitated by the discovery of a house in that city, kept by a Mr. Burke, where persons have been taken, murdered, and their bodies sold to Surgeons. Burke and his wife have been arrested. The houses occupied for this purpose were at West-port.—Twelve suits of clothes are said to have been found on the premises.

Harvard College.—At a meeting of the Board of Overseers of Harvard College, in the Senate Chamber, Boston the nomination of the Hon. Josiah Quincy, as President of that institution, was confirmed, by a vote of 40 to 26.

From a statement in the National Intelligencer, the number of dwellings in the city of Washington appears to be 2901—of which 258 were built in the course of last year.

It is understood, that the Anti-Dueling Association of Savannah have requested Gov. Forsyth to demand the person of Mr. Hopkins, who killed Col. Nixon, in a duel near Augusta, a few weeks ago.

NEW BOOKS.

JUST received and for sale at Skillman's Book-Store, the 1st, 5th, & 6th, Volumes of Henry's Commentary now publishing in Philadelphia; the 2d, 3d, & 4th Volumes will be forwarded as soon as completed. Subscribers will please to send for their Books.—Also for sale as above, Scott's Commentary in 6 volumes—Also an English Version of the Polyglott Bible, together with a general assortment of Theological, Classical and Miscellaneous Books, all of which will be sold very low for Cash.